

Youth

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Ukrainian Catholic Youth Organization

VOL. 18, No. 6

Edmonton, Alberta

June, 1962



**First Ukrainian Catholic Bishop of Canada
HIS EXCELLENCY, BISHOP BUDKA**

YOUTH

ORGAN OF THE UKRAINIAN CATHOLIC YOUTH
(U.C.Y.)

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Youth Magazine

THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

Vol. 18, No. 6

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With the summer season now in full swing most of us are making plans to enjoy our holidays by either travelling distances or just taking it easy around home. This is as it should be since all of us need a change in our environment whether it be school, university or work.

Another aspect we must remember during the holidays is our obligation to attend Mass on Sundays. In any town or city we may be travelling there is a church where we can attend Mass before continuing our day. Let's face facts, there are people who do not get a chance to return from their holidays and what if they have been slipping up on their obligations. Would you like it to happen to you?

To hear Mass one must be present in the church where the Mass is said. If people sit in the car during the service they have not fulfilled their obligation of hearing Mass. Sitting in cars during Mass is apparent in some parishes and this has become a bad habit which I am sure you would like to see remedied.

Is there anything your club could do to remedy this situation? Why not discuss it at your meeting and home? Though it is the responsibility of the parents to see that their children are in church during the Mass and not in the cars, I am sure that you in your UCY club can certainly help to correct this problem.

Why not help your parish along by doing your best?

May God bless you!

**EDMONTON DIOCESE CONTINUES TO LEAD
IN AMOUNT OF SUBSCRIPTIONS
CONGRATULATIONS!**

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Report of the Corresponding Secretary

of the Ukrainian Catholic Youth of Canada

for the period ended April 15th, 1962

The following is a brief report of all correspondence, both incoming and outgoing, by the Ukrainian Catholic Youth of Canada, to the period ended April 15, 1962:

(a) MEMBERSHIPS:

Alberta and the West — 550 cards issued (unpaid)
Saskatchewan Diocese — 250 cards issued (paid)
Manitoba Diocese — 600 cards issued (unpaid)
Ontario and the East — 100 cards issued (paid)

(b) REPORTS: to date, have been received from the following Diocesans, as follows:-

Alberta Diocese (nil)
Saskatchewan Diocese (1961 to 1962 Report)
Manitoba Diocese (Convention report)
Ontario Diocese (Convention report)

(c) LISTS OF LOCALS, and their members. In reply to our inquiry as to the number of locals in each diocese, and a list of the amount of members in each local, which we would like to have on our records, I wish to report the following results from each Diocese to date:-

(1) Alberta Diocese — no reports to the lists have been received.

(2) Saskatchewan Diocese — To date, they have 9 locals. The lists of the names and addresses of each member, in each local, has been received by us and their present paid-up membership totals 192.

(3) Manitoba Diocese — To date they have 20 locals according to their Diocesan Convention Report. A list of their locals and their members has not as yet been obtained by us.

(4) Ontario Diocese — To date they have 24 locals. The amount of members in each of their locals has not been obtained, however we have received a list of the Diocesan Executive together with their positions and their addresses.

We must congratulate the Saskatchewan Eparchy for their efficiency and promptness to date in submitting their membership lists as requested by us. We would very much appreciate having the same cooperation from each Diocese in due course.

We might also remind those Diocese who have not as yet set us their quarterly reports to do so as soon as possible, in the same manner as they submitted their reports in previous years.

With regard to our incoming and outgoing mail, our files show the following:

Name of Diocese	Incoming Mail	Outgoing Mail
Alberta Diocesan	4 letters	8 letters
Saskatchewan Diocesan	7 letters	7 letters
The Youth Magazine	4 letters	5 letters
Ontario Diocesan	5 letters	8 letters
Manitoba Diocesan	1 letter	8 letters

(We might mention that we have had much verbal correspondence with Manitoba Diocesan.)

The Dominion Executive has made up and sent out stencilled reports on the following topics:

- (1) Golden Jubilee of the Ukrainian Catholic Church in Canada, which will take place this coming summer.
- (2) Cross-Canada Census.
- (3) Dominion Assessment Plan.
- (4) Dominion-Wide Raffle Drive, commemorating the Silver Jubilee of the Ukrainian Catholic Youth in Canada to be held in the summer of 1963.

The Dominion Executive is at present gathering as much literature as they can for the Anniversary booklet which will be published next year during the Silver Jubilee Celebration of the Ukrainian Catholic Youth in Canada. This literature consists of the first formation of the Ukrainian Catholic Youth Organization, the first Founder, the first Constitution, the first magazine issued by this organization, the first Youth executive and all those executives along the line, together with pictures if any are available, and also the comparison of our present Constitution to that of the first Constitution.

The Manitoba Diocesan has prepared a pin-point map of the Province of Manitoba, on which each Youth local will be pin-pointed by little colored flags. Each different color of flag will signify a certain number of members in that specific local. The Dominion Executive would very much like all the Diocesans across Canada to have a similar pin-point map of their Eparchy. This will be our next project.

In the month of February of this year, the Dominion Executive took upon itself to present to the past President of the Dominion Executive, Mr. Walter Romanko, a memento for his term of office during the years 1958-61. This presentation of an engraved gavel was done informally, through the mail.

For your benefit, we wish to advise that our mailing address, to our Central Headquarters is: The Ukrainian Catholic Youth of Canada, 418 Aberdeen Avenue, Winnipeg 4, Manitoba.

The following is a list of our executive:

Honorary president: Metropolitan Archbishop Maxime Hermaniuk,

Bishop N. Savaryn, Bishop Borecky and Bishop Roborecki.

Spiritual Director: Father Kristalovich

President. Brownie Kaczor; vice-president, Michael Buyachek; corresponding secretary, Mary Molchko; recording secretary, Phyllis Stattin; treasurer, Bud Storzuk; fifth member, Brian Rebchuk; publicity chairman, Marianna Musick.

— Mary Molchko.

Report of the Recording Secretary

of the Ukrainian Catholic Youth of Canada
for the period January - April, 1962

This quarterly report for the period from January to April, 1962, lists briefly the minutes recorded at the executive meetings. We have held approximately 14 meetings, every two weeks, since our term of office.

Below you will find a listing of projects which have been accomplished or that are on the verge of reality:

(1) CONVENTION MINUTES — The Minutes of the Convention which were prepared and stencilled by the past executive, were distributed by the present executive to each diocese, to be distributed by them to each of their locals.

(2) NEW DESIGN — The membership cards are made with the UCY Official Emblem centering the face of the card with the pledge printed on the reverse side. This style we found more suitable than the two flap style used in previous years.

(3) CORRESPONDENCE SUPPLIES — Special letterheads were printed with the Dominion Executive heading the Official UCY Emblem. We thought it more symbolic to use the emblem on all correspondence and forms.

(4) ANNIVERSARY BOOKLET - for 1963: A search for information on the founding of the UCY has been undertaken by this executive which we hope will be beneficial to all UCY members in Canada. This book is now in preparation for the Convention to be held in 1963. Further details are in the Corresponding Secretary's report.

(5) CENSUS — The Ukrainian Catholic Council of Canada devised a census which was experimented this year on a trial basis only to take stock of our Ukrainian Catholic population. The Dominion Executive took an active part in trying to make this survey a MUST for future years.

(6) DOMINION ASSESSMENT PLAN — This plan was formulated by the present Dominion Executive. A copy of this plan was sent to each and every Diocesan for scrutiny and for their unbiased opinions.

(7) PRESENTATION — We hope to make it a custom to present at the end of the president's term of office an engraved gavel and mallet as a token of appreciation for the work done in the advancement of the UCY in Canada. Mr. Walter Romanko, the past president for the term 1958-61, received a gavel and mallet in February, 1962, for his past work as Dominion President.

(8) Eucharistic Congress — A letter to all Diocesans headed The Golden Jubilee, was set up by the Dominion Executive, similar to one that was proposed by His Excellency M. Hermonik and used by our Catholic Men's and Women's organizations.

(9) **INTRODUCTION** — Executive picture and "write-up" of each member of the executive, their position and past UCY experience was published in the 'YOUTH' magazine and in the Progress paper, a Ukrainian Catholic news weekly, issued in Manitoba.

(10) **PRESIDENT'S CORNER** — A section has been reserved in the 'YOUTH' for the Dominion President to 'speak' to the UCY across Canada every month.

(11) **FLAG** — At present the Dominion Executive is formulating a flag which would be used all across Canada. This flag, we hope, will gain us recognition by showing that we are Catholic, Ukrainian and united in one body.

(12) **UNIFORM** — Colors and design of a uniform are under way. We hope this dress will make us known at functions where the UCY is present in a group such as parades, concerts, conventions, rallies, congresses.

(13) **RAFFLE** — A Dominion-wide raffle is being contemplated as an attraction for our Silver Jubilee in 1963.

(14) **MAP** — Pin-point; see Corresponding Secretary's report.

(15) **AVERAGE ATTENDANCE** — of the Dominion Executive per meeting is 61.2 percent as compiled by our statistical department.

—PHYLLIS STATTIN, Recording Secretary.

Report from the Treasurer

UKRAINIAN CATHOLIC YOUTH OF CANADA

418 Aberdeen Avenue

Winnipeg 4, Manitoba

STATEMENT OF REVENUE AND DISBURSEMENTS

for the period ended 31st March, 1962

Cash forwarded from Saskatoon (Oct. 2, 1961) \$316.64

REVENUE:

Convention (July 1-3, 1961)

(17 percent of \$453.89) \$ 77.16

Memberships 46.00

123.16

\$439.80

EXPENSES:

Youth Magazine - donation 76.91

Membership cards 48.50

Pictures - executive 18.75

Gavel and mallet for past president 11.65

Printing, postage & stationery 1.08

Bank charges 94

Office Supplies68

158.51

CASH IN BANK - March 31, 1962 \$281.29

— BUD J. STORZUK, Treasurer.

HILLIARD UCY CARNIVAL CANDIDATES



Top row, left to right: Sylvia Lenko, Rose Mazarenko, Elizabeth Fermaniuk, Adeline Kitlalachuk.

Bottom Row: Ed Stawnicky, George Boyko, Marshall Osadchuk, Marshall Ewaskiw.

Carnival Planned in Hilliard, Oct. 5 - 6

by Sylvia Lenko, Secretary

Without doubt a major attraction for the young people of Hilliard and district will be the UCY Carnival to be held on October 5-6 this year.

It will provide a great variety of entertainment not only for the active participants themselves, but also for those who attend this event. Take note, therefore, and keep this event an open date on your social calendar.

OTHER NEWS OF THIS CLUB . .

Our present spiritual director is Father J. Skwarok, who directs our meetings every two weeks. Our active club has 40 members attending the meetings and many of our members joined the new choir under the direction of Mr. Mituel.

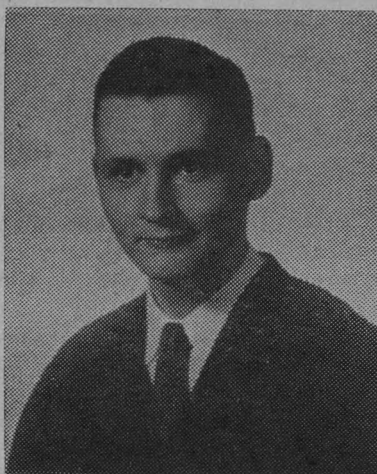
On April 8 the UCY members attended the Easter confession and communion.

A well attended party of the UCY was held at Hilliard, Sunday, March 25 with 80 in attendance. Everyone enjoyed themselves thoroughly which proved without a doubt that the 'Get Together' parties of this kind have a very beneficial influence on the young people of our community.

The active Borschiw UCY sponsored a humorous play called "Itchin to get Hitched", under the direction of Ed Wysocki with the following participating: Joe Bilyk, Joe Osadchuk, Richard Osadchuk, Evelyn Bilyk, Theresa Klymochko, Maxine Hrabec, Vivian Ogradnick.

There was other entertainment provided by Hilliard UCY and Father Skwarok. During the evening a gift to our president, Bernice Lysuk, who is engaged to Sam Weselenchuk was made. A delicious lunch ended the evening.

UCY President Of Vancouver Wins \$3,000 Scholarship Given By The Great Northern Railway



Daniel Kennedy, President

On Sunday, May 13, the St. Mary's Ukrainian Catholic youth sponsored a Mother's Day Tea. The 175 guests who attended enjoyed the play, songs and recitations which were put on by the children who attend Ukrainian school.

Bouquets of flowers were presented to the youngest and oldest mother in our parish. The success of this tea was due to the hard work of 20 of our members. All who attended the tea enjoyed it very much.

by Peter Kociuba, press chairman

SHALL I BECOME A BASILIAN ?

by Father Skwarok, O.S.B.M.

The Novitiate:

The period of Novitiate lasts for a term of one year, and begins on the day the novice has received the habit. The novices have for their superior a priest who is known as Father Magister, and he has an assistant priest known as Father Socius. It is these two priests who guide the life of the novice during his noviceship. They teach him the spiritual life and before long he is surprised to find that there are more ways of praying than reciting memorized prayers. He begins to find out that his spiritual life is interesting. He begins to feel and understand much more clearly that he has entered something big, something great, something noble and ideal. As each day slips by, he knows that his vocation is truer and stronger.

Looking across at his companion novices, he notices that they are just as lively and red-blooded as he, if not more. They are always ready for hockey, baseball, a prank, a game, a song, or anything that a light and carefree heart can think of when recreation time comes around. Studies are also touched upon in the Novitiate, but only lightly. He has a taste of Latin, Ukrainian, a bit of liturgy, and singing.

The Novitiate is a joyous, healthful, invigorating life. When it is completed the Novice makes his Simple Vows. From now on he continues his life as a student for the priesthood as a lay brother in some particular trade.

I, A LAY BROTHER?:

Yes, the Basilian Fathers make provision for that too. Often enough a young man hears the call of Christ but feels that he can enter his service not as a priest, but as a lay

brother. Sometimes those who find studies difficult, or who have entered the monastery a little too old to undertake them again find happiness in the life of a lay brother. The lay brothers have a very important position in the life of any monastery. In a way they are the heart and the pulse of the whole community. It is through their labors that the material welfare of the monastery is taken care of. For that reason there are brother cooks, brother agriculturists, brother architects, brother carpenters, brother printers, brother tailors, even brother chauffeurs and others. Each brother is trained to the task he likes best, and after he has completed his Novitiate he is given over to some appointed post. His life is a very happy one. It is more care-free than that of a priest, as his conscience is not burdened down with the care of souls. Because he is always up and about the monastery buildings or gardens, he is more free from temptations than a priest and his chances of getting to heaven on that account are greater. A lay brother's life is a noble one, though it is one of self-sacrifice. His service in the eyes of God are considered just as important as those of a priest.



Profession of Solemn Vows:

The Simple Vows were taken privately in the home chapel after the completion of the Novitiate are renewed twice each year in the summer and winter for at least three years until the day when solemn vows are pronounced. This is certainly a big day in the life of every Basilian for that is the time when he becomes a full fledged Basilian with

all rights, privileges and duties. The ceremony usually takes place in a church before a large concourse of people during high Mass. The people are to act as witnesses of his profession and final resignation of the world with all its pleasures and enticements. Such an act of resignation is heroic, for at that moment a life martyrdom to continual obedience,

discipline and self conquest is joyfully accepted. At this ceremony, the newly professed brother is given in addition to a new habit, a large black cape which reaches the ground, a black skull cap, hand cross, and black scapular embroidered with colored silken threads. The profession of a Basilian is his happiest day. He is now closer to God than ever.

Annual Youth Retreat Held at Wynyard, Saskatchewan

This year once again we had the honor and privilege to have Rev. Father Martyniuk, C.S.S.R. preach our annual retreat to us. The retreat was held from April 12 to April 15. This year our youth capacity has slightly slackened in number, but we combined with the Roman Catholic youth in participation for the retreat exercises and comprised a bulky number of approximately 47 in number.

This was the second year that Father Martyniuk has preached the annual retreat to us in English and thus speaks for itself, that he is very well liked among our youth and our chaplain Rev. Father Michael Kuchniak, C.S.S.R.

Father Martyniuk is stationed at Saskatoon in a newly established parish as a curate. He has spent a considerable time on foreign missions in Australia where he was on a mission and retreat band. His experiences there have moulded him into a very fine and eloquent missionary!

Father's conferences certainly touched all of us deeply for they seemed to sink deep into the soul of each one of us. His tactful spiritual advice was much considered by all, for we found him very confiding and understanding.

On Sunday, April 15, after the 9 o'clock Mass in the morning, Father Martyniuk spoke to us at the Communion breakfast. Approximately 50 were present. Father delivered a farewell message to us which shall linger for a long, long time in our memory. His words touched all of us and I think many a tear was shed as he imparted unto us the Papal Blessing with his missionary cross—we all know it was a time well spent—a profitable time that shall help us along the path of virtue and righteousness which shall one day let us hope, find in Christ's blessed kingdom singing His praises and mercies forever!

We, the youth of Wynyard, wish to thank Father Martyniuk for preaching the annual retreat and our considerate chaplain, Rev. Father Kuchniak, who thoughtfully selected Father Martyniuk and made all this possible for us!

We all are looking forward to Father Martyniuk again next year!—May Jesus and Mary bless all his undertakings in the vineyard of the Lord and help him bring many souls closer to Jesus and Mary!

OTTAWA U. C. Y. O. CLUB



Front row, left to right: Peter Semeniuk, Stephanie Brennae, Allen Karabonik, Father Shewchuk, Cornell Popyk, Sally Tchorewski, Michael Shykula. Middle row, left to right: Nadia Lashuk, Sandra Ostapyk, Dianne Popyk, Alex Mykytiuk, Jack Melnyk, Lena Kapyrka, Jane Czrapran, Catherine Pooke, Francis Brennae.

Back row, left to right: Dianne Szymanski, Anthony (Laddie) Stachiw, Angela Sztepa, Borden Pluhator, Janina Berezowski, John Chekierda.

— Photo by Alexander Art Studio

The Ukrainian Oblate Missionaries of Mary Immaculate

(Secular Institute)

I had thought that my hearing was beginning to go on me until she repeated herself, "Yes, Father, I am Oblate, an Oblate Missionary of Mary Immaculate."

"She" was a young lady dressed in a modish grey skirt, white blouse and a dark blue blazer. Except for the little Miraculous Medal she wore, I wouldn't even have known that she was a Catholic. "College girl," I had thought, "and not more than a Sophomore at that." But her words, repeated, almost bowled me over. She was an Oblate? "Oblate" for me had always meant a man in black cassock wearing a brass missionary cross slung in his cincture. And here was this little slip of a thing calling herself by my name! Oblate indeed!

But she was an Oblate. She was a member of the Oblate Missionaries of Mary Immaculate, a secular institute founded by Rev. Father Louis-Marie Parent, OMI, an organization which had begun in 1952 with seven members, and now numbers over 1,000. Catholics are plagued with peculiar titles. "Secular Institute" must mean as much to most of us as does "domestic prelate or protonotary apostolic". A Secular Institute is an organization, a type of religious society with a special purpose and rule. Its members live the life of the three vows, poverty, chastity and obedience, out in the world rather than in convents or monasteries. They are organizations set up with the blessing of the Holy See to work in the everyday world to make that contact with souls oftentimes impossible for those wearing a religious habit. The Roman collar is just a little too

conspicuous in a factory or a garage. The simple and black veil seem a little out of place in a business office or on a crowded street after dark. Our Holy Father explains the meaning of the term "Secular Institute" clearly and briefly: "The Secular Institutes," he says, "were founded not without the inspiration of Divine Providence — in order to follow the evangelical counsels in the world and to devote themselves freely to works of charity which, owing to the iniquity of the times, were almost entirely forbidden to religious."

So this little lady was a member of a secular institute! This little lady was an "Oblate". Immediately the questions began to pop.

How long had she been in the Institute? Nearly three years. What had she been before she had entered? A typist in a lawyer's office. How had she heard about the Oblates? She had bumped into one on a pilgrimage to Cap de la Madelaine and had struck up an acquaintanceship. One thing had led to another — and here she was. What was she doing now? Looking after old people in a home for the elderly. (And she could have answered — nursing, teaching, sewing, cooking, typing, making pies or any one of the one hundred different activities in which Oblate Missionaries are engaged).

And what was the aim of the lady Oblates. I wanted to know.

She had all the answers: "Our purpose is three-fold," she said.

Purpose:

(1) To increase the external glory of God.

(2) To be of total service to the Church (and therefore to be ready to go anywhere, anytime to do any

apostolic work requested by the Bishops).

(3) To create profound personal sanctity in the members. (My Oblate, though she didn't say it, was working hard to be what Our Blessed Lord wanted her to be — a saint.)

Was she actually in vows? Yes, all three, poverty, chastity and obedience. These vows she renewed each year: never for any longer. Was she happy in her life? Silly question! She said "You just couldn't help but be happy if you tried to live your 5-5-5."

Rule:

What is this "5-5-5"? What followed was a summary of the religious life of the Oblate Missionary which I find as startling and impressive now as I did when it was first explained to me. The first '5' represented the five religious exercises required daily of the Oblate: meditation, Holy Mass, thanksgiving, the complete Rosary, and spiritual reading alternated throughout the week with visits to the Blessed Sacrament, examination of conscience and review of the day.

The second '5' was a rather complete answer to those who might be inclined to say that the member of a Secular Institute is just a "half-way religious", one who hasn't the courage to go all the way. The Oblates by her second '5' obliges herself

(1) To recall to mind the presence of God every hour.

(2) To refrain from all criticism, exterior and interior.

(3) To refuse to complain, outwardly or inwardly.

(4) To accept every task required of her.

(5) To be a sower of peace in her surroundings, to never be a cause of problems among her fellow Oblates.

Let it not be said that the living

of these five resolutions is possible to anyone not prepared to give themselves to God without reserve!

The third '5' is just as demanding. Each Oblate is required (and, at first, this might make some smile) to perform daily five particular acts of charity towards her fellow Oblates, acts over and above those required by ordinary duties of state. We think of the Girl Guide and her daily "good turn". But imagine life in a house where each member is out to do five special little acts of kindness to her companions before sundown every day!

But isn't it psychologically bad to keep everything bottled up inside oneself never even speaking to others about the difficulties, little and big, which crop up in everyone's life? She hadn't heard about this particular bit of psychology but, in any event, the founder of the Oblate Missionaries, with remarkable insight, had provided a safeguard against such an eventuality — the weekly talk with the Directress. The Directress who administers a house of the Oblates is not considered the "Mother" of the community. Rather she is considered and actually referred to as a "Big Sister" and addressed by her first name by all her little Oblate sisters who live with her.

The Oblate does not go to her big Sister to weep on her shoulder. She goes to her humbly and frankly once a week and chats with her about the way things are going. If she has any real beef she wants to get off her chest and feels she should be made for the good of the family, she makes them to her Directress. The latter is enabled, therefore to put things right if need be, change an assignment, assign more Oblates to a particular work, modify the daily schedule so that life might continue smoothly and joyfully in the family

circle. On the other hand, the Big Sister takes advantage of this spiritual conference to show her little sister how to deepen her charity, possibly indicating to her in turn little ways and attitudes of hers which should be corrected in order to avoid problems for the whole group. This weekly spiritual conference which might take place during a walk along the street was certainly not something which was approached with dread. Its very informality and friendliness helped to create the atmosphere which must be typical of every Oblate group.

All very interesting indeed! And what was the motto of the Oblate Institute? The answer was not surprising in the light of what had already been said.

Motto:

THE CHARITY OF CHRIST THROUGH MARY. The Oblate Missionary, in imitation of Christ, gives herself completely, as her very name indicates, for the sake of souls. This giving of self for souls is not always easy and the Oblate would not dream of undertaking it without the constant help of her who most perfectly imitated Christ, Mary Immaculate. The Oblate is a gift, a gift which gives, gives again, forgives and gives herself completely into the hands of God to be used as He sees fit — and all this with a joyful song in her heart.

High-sounding phrases? Possibly just a little bit too dramatic? To those who do not believe that young women are capable of such a total giving of self, possibly yes. But not, certainly, to those who live the life of the Oblate. And not, let it be confessed, to one who has had the privilege of a glimpse into the life which is lived within the Oblate family, who has seen the joy which reigns there and has listened to the

many merry songs which are constantly on the lips of the Oblate at her work.

Why (and how personal can one get?) had she chosen the Oblate vocation rather than that of a Sister in a regular religious community? Not because she felt that the Institute life was easier than convent life. Her vows obliged her to the life of life of poverty, chastity and obedience as completely as did those of any order. Possibly it was because she felt that this life was more suited to her youthful (though she did not use the word) way of looking at things. Most possible of all, it was because she felt that Christ wanted her to live this way for Him.

Was she tired of my questions? Big smile — a shaking of the head.

One last question. Did she think that this new way of serving Christ which had spread with almost miraculous rapidity among French-Canadian girls would have the same appeal for Ukrainian - speaking Canadian girls? Another silly question. (So I guessed from her smile.) Girls were girls, Ukrainian, English, Bolivian, Vietnamese, Chilean, Yugoslav, Mexican, Indian (and all these nationalities, incidentally were already represented in the Institute) and were equally capable of the generosity required of them by the Oblate life. The real reason, in her opinion, for the fewness of Ukrainian speaking vocations was, simply, lack of information. Hundreds of English-speaking Canadian girls who did not feel drawn to the traditional way of religious life and yet who felt within them a very definite desire to serve Christ in some special way must be looking for some means of fulfilling this desire. This was it.

— from "The Light"

Love and Marriage

Is love necessary for a happy marriage?

It depends on what you mean by "love". I might add that it also depends on what you mean by marriage, but we shall take it for granted that you mean what the Lord meant, an indissoluble sacramental partnership between a man and a woman who who pledge themselves to help each other toward happiness on earth and in heaven, and to beget and rear children for the Kingdom of God.

What do you mean by "love"? Do you mean that violent feeling of attraction, that all-suffering sense of helpless infatuation, that over-powering "can't thank of anything else" emotion, which the pulps true story magazines and mashy novels describe as love?" "If you do, my answer is a quick "no". This kind of love is not necessary because there have been thousands of happy marriages without it, from those in which the bridegroom was chosen for the bride (or vice-versa) by elders, as was customary for centuries, down to the latest marriage of two young people who kept their wits about them all through their company-keeping and engagement. The wild infatuation that some mistake for love is a minor form of hysteria, and hysteria is not only not necessary for, but a positive drawback to, a happy marriage.

But if you define love correctly, I say that it is absolutely necessary for a happy marriage. Love is an intelligent willingness to surrender self-will, to make sacrifices, to place fidelity, charity and duty above feelings, in behalf of a person whom one has found to be a good companion, a sturdy character, and a believer in the same purposes of life and marriage as oneself. The degree of physical

and emotional attraction behind this determination of the free will may vary greatly, but it is never the essence of love. Too, many young people have thought otherwise, to the effect, that, with the inevitable lessening of infatuation after a year or two of married life, they have considered themselves no longer in love. Love is a function of the free will, and it can last as long as the free will exercises itself according to the above definition. Therefore, to say "I am in love" should mean "I am willing to surrender my will, to sacrifice my desires, to place duty and fidelity above all else, in behalf of one person whom I have found suitable for a successful marriage."

Is love sufficient for a happy marriage? If one is deeply in love with a certain person, is not that sufficient for a happy marriage, even though others advise against the marriage? I am in love with a young man, and want to marry him but everybody tells me he won't make me happy. I am so happy just being in love with him that I know I'll be happy in marriage.

It has been set down as one of the most futile things in life to argue with a young person already in love, who believes that the happiness of being in love is a true measure of the happiness that will be found in marriage. However, those of us who are interested in the happiness of married folk will still go on trying to convince young people of the dangers of this mistake.

You say that everybody tells you that the young man you love cannot make you happy in marriage. I presume that this means your parents, your pastor or confessor, your close friends. Such unanimity can hardly be a result of conspiracy against you,

or unfounded on good reasons. With eyes undimmed by the infatuation that makes you a poor judge of your boy friend, they must see something in his character that makes him unfit for the responsibilities of marriage. Perhaps he is shiftless and undependable; perhaps a drunkard; perhaps unprincipled or unreligious. Their opposition might not be justified, however, from the fact that it is unanimous once could assume that it is. It takes more than love, I assure you, to make a marriage happy, and sometimes it is only your parents, pastor and good friends, who can tell you whether that something is present or absent.

Do you believe in love at first sight? I recently met a man and fell head over heels in love with him on our first date. He seemed to feel the same way about me. If he asks me to marry him even after only three dates, I feel that I will just have to say yes. Is not such a love sufficient to make marriage very happy?

No, it isn't, and if you look around, you will see hundreds of proofs of this fact. Love at first sight may be the preliminary to a happy marriage, but there is no guarantee that it will be. I should say that the chances are definitely against a happy marriage, if love at first sight and three dates are the only preliminaries.

The reason should be clear: as a rational creature you are expected to use your head as well as your heart in all the important actions of your life. There are few things more important than getting married, and once married, you are married till the death of either yourself or your partner. This love at first sight that you talk about is an emotional reaction to someone who seems to have many fine qualities on the surface. It cannot possibly see into the heart, into the conscience, into the will, into the

past. It is easily possible that a man for whom a girl would feel love at first sight would be able to present a very lovable appearance for a time, while under the surface he was harboring any number of vices and evils. It takes time to find out whether a man has the interior qualities necessary to make a good husband and a happy marriage. And it takes common sense on your part not to say such things as that "you would have to say yes at once if he asked you to marry him on your third date together." By that time you might not even have found out whether he was married before; whether he had an ungovernable temper; whether he was subject to epilepsy, melancholia or alcoholism.

Most of the divorces result from short courtships and so-called love at first sight. If you like this man at first sight, remember that you must use second sight, and third sight and twentieth sight to know whether you can have reasonable assurance that he won't be giving you black eyes in the second month of your marriage. Love at first sight is all right if after six months of going with the person you find that he is as good inside as he is outside, and that you won't offend God or renounce God by marrying him.

From:

"Is Marriage Your Vocation?"

By Father M. J. H. Huber

♦♦♦♦♦
**ANY ARTICLES BY
 SPIRITUAL
 DIRECTORS
 WOULD BE GREATLY
 APPRECIATED**
 ♦♦♦♦♦

The Question Box

Why the proud display of processions such as those of the Eucharistic Congress? Testament because of that!

There is nothing wrong with processions. Christ entered Jerusalem with a procession of the populace crying 'hosanna', waving palms and strewing their garments on the roadway, making it as elaborate as they could. And He rebuked those who would have prevented it. Remember that Eucharistic Congresses are not in honor of ourselves, but of Christ, and love of Him suggests that nothing can be too good for Him.

Cathedrals costing thousands are nothing to God. He is a Spirit, and would love just as much without the earthly show.

But man would not love so much! You fail to grasp a fundamental point. It takes two to make a religion, God and man. God is a pure Spirit, but man is not. Man is a composite of the spiritual and the material. And he must worship God according to his twofold nature. Man not only possesses spiritual thoughts; he gives them expressions in speech, writing, music, art and architecture. And, where God is concerned, he dedicates all these things to God's service in religion. God Himself ordered the Jews to do so, commanding the erection of the glorious temple at Jerusalem. God wants the service, not of half our being, but of our complete being.

Christ did not have a crucifix or Rosary beads.

He made the first crucifix. That He did not use Rosary beads does not affect the question. He never had a copy of the New Testament in His hands, yet you do not reject the New

How does the Church know that those we call saints are in heaven?

With the assistance of the Holy Spirit, she can and does know. She knows God, and knows what holiness is. She examines the life of a holy person, and says that such a life certainly could not lead a soul to hell. The Church canonizes only those whose heroic virtue has been proved. And perfect charity before death destroys all sin, and all punishment due to sin. There is no place where such a soul could be, save in heaven. Also miracles wrought by God in honor of such a one are His guarantee.

Why does the Church offer us hell when we have hell in this life?

The Church offers hell to no one. She does all she can to prevent people from going there. Meantime, hell is not in this life. Those in hell are irrevocably lost, and no one is irrevocably lost while still in this life. Until his very last breath, every man has the opportunity offered to save his soul. Nor are the ills and sufferings of this life hell. They are often a very good medicine curing us of over-attachment to this earthly life. Again, Christ Our Lord endured more bitter sufferings during life than others are called upon to endure, and in no way could He be regarded as experiencing contact with hell.

—from Radio Replies by

Fathers Rumble and Carty.

What does the word

“Pravoslavny” or Orthodox Mean?

The word Pravoslavnyj has been often misused and even abused by the enemies of the Ukrainian Catholic Church. It is unscrupulously invoked by those who do not hesitate to assert that Ukraine was never in union with the Holy See. This assertion cannot be substantially the test of history, for Constantinople and Rome were at peace when Ukraine became Christian in 998. The schism occurred 66 years later, in 1054.

The word Pravoslavnyj is usually used in the same sense as the Greek “Orthodox” to designate those of the Oriental Churches, that severed themselves from Rome. They assume it was their official title or designation to mark them off from the Catholics, who recognize the Pope of Rome as the visible head of Christ’s Church.

In the fourth century Arius began to deny the divinity of Christ. His heresy spread through various nations and thus Arianism somehow became universal. To distinguish a real Christian from a heretic the Greeks forged a new term “Orthodox” to designate those who agree with the teachings of the Gospel as it was defined and explained by the universal Councils and tradition. Before the Nicean Council in 325, where the heresy of Arius was condemned, the Greeks did not use the word “Orthodox”, but Catholic.

After a long and hard struggle the heresy of Arius was vanquished. The term “Orthodox”, however, continued to be used in the Orient, as the word “Catholic” was kept in the West. In their liturgical books the Latins and the Greeks retained both words, “Orthodox” and “Catholic”, although the Easterns preferred to call themselves “Orthodox”, as the Westerners called themselves “Catholics”.

The word Pravoslavnyj is correct by itself. We do not spurn it. Once entered into the liturgical books, the Ukrainian Catholics use it during all Church services in accordance with the special request of the Popes of Rome to demonstrate that this word belongs to Catholics.

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Charity – the greatest faith

And I point out to you a more excellent way . If I could speak with the tongues of men and of angels, but do they not have charity, I have become as a sounding brass or a tinkling cymbal.

And if I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, yet do not have charity, I am nothing.

Charity is patient, is kind; charity does not envy, is not prententious, is not puffed up, is not ambitious, is not self-seeking, is not provoked; thinks no evil, does not rejoice over wickedness, but rejoices with the truth; bears with all things, believes all things, hopes all things, edures all things.

Charity never fails, whereas prophecies will disappear, and tongues will cease, and knowledge will be destroyed.

For we know that which is perfect has come, that which is imperfect will be done away with.

When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away the things of a child.

We see through a mirror in an abscre manner, but then face to face. Now I know in part, but then I shall know even as I have been known.

So there abide faith, hope and charity, these three; but the greatest of these is charity.

Corinthians, Chap. 13, Verse 1-13.

We all believe that the Bible is the inspired work of God but how do we know that it is so? It is known from history that the Jews wrote the Old Testament which the Catholic Church inherited. The New Testament was written and preserved by the Catholic Church to provide knowledge for the people on how to live better lives in order to reach their salvation.

The Bible as we have it today was certainly no common sight in the earlier days, but with the modern printing press, millions of copies are available now. One must realize that there are many versions of the Bible and even some have sections of books missing from the original one. The text is often changed from the Catholic original, and therefore, if one is shopping for a Bible, one should check to see that they have a complete one. One of the popular Catholic versions is the Douay. Have you one in your home?

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